Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

GOD EVERY WHERE.

Invisible Spirit! thou art every where.
I feel thy presence in the haunts of men—
Even in my lone closet, thou art there,
Breathing around thine influence—and when
I wander through the fields, each little plant,
Each lofty tree, which springs above the sod,
And flourishes in beauty by thy grant,
In silence tells of one-eternal God—
And when I rove upon the boundless sea,
Whose waves now rage and now serenely sleep,
Its language eloquent, declares of thee,
That thou art in the waters of the deep.
Great Spirit! through creation's depths thou art;
Oh! deign to live and breathe within my heart.

O. W. W.

RELIGIOUS SELECTIONS.

CHRISTIAN WORSHIP.

The following valuable suggestions and arguments in favor of an important, but much neglected duty, are from one of a series of letters addressed to a small Unitarian Congregation by their former minister, and afterward published in the Christian Pioneer.

CHRISTIAN FRIENDS,—My last letter was occupied with the subject of family worship. I then showed the reasonableness of the duty, its important beneficial tendencies, and the high claim which it has on the heads of families, and the professors of religion, especially. I promised you, in my next, to consider the excuses which are commonly made for the neglect of this most interesting duty. I know not that I can fulfil my engagement so well, as in the words of one of the most pleasing and instructive writers of the present day—the Rev. Wm. Jay, an Independent minister at Bath. I shall, therefore, quote pretty largely, from a very admirable sermon of his, '*On the Christian in the Family*,' the third division of which, is devoted to the answering of objections to the practice of domestic devotion.

Under this head the preacher observes,—'I have been hesitating whether I should pass over this division of our subject; not only because we perceive that we must trespass on your time, but because *objections* can be raised easily against any doctrine or practice. The weakest reasoners most frequently advance them; and no wise ones will ever be influenced by them. *They* will look at argument and proof; and if a principle be established by sufficient evidence, they are satisfied, even if there should be difficulties which they must leave unsolved. I will, however, glance at four or five things.'

'The *first* regards *Leisure*. "We are so much engaged, that our affairs leave us no time for their exercises." But what time do they require? And is there one of you, that does not waste more time every day of his life than is expended in such devotions? And if more time be really necessary, could you not gain more? How do you manage your concerns? Could nothing be saved by your diligence and order? At what time do you rise? Could nothing be saved from late slumberings on the bed, without any injury to health; yea, with the likelihood of improving it? If time falls short for anything, should it not fall short for things of less moment? Is not the serving of God the "one thing needful?" And cannot He by his grace and providence, more than indemnify you for every sacrifice you make? Is there not truth in the proverb, "There is nothing got by stealing, or lost by praying?" Are *you* more employed than David was—who presided in his council, and gave audience to ambassadors, and orders to generals—who reigned over an extensive and distracted empire? Yet he found time for domestic worship; and even on a day of peculiar activity, "returned to bless his household."

'The *second* regards *Capacity*. "We envy those who are qualified for such a work; but we are unable to perform it as we wish, and as we ought." This is perhaps the only instance in which you think and speak humbly of yourselves. But we will not accept of your voluntary humility, till we have obtained from you an answer to a few inquiries. Is it not the want of inclination you feel, rather than of ability? Have you ever fairly made the trial? Have you done every thing in your power to gain a fitness for the duty? Would not your capacity increase by exercise? Is refinement here necessary? Is not the most imperfect performance preferable to neglect? Suppose you were to do nothing more than (after reading a portion of God's word) to kneel down with your household, and address Our Father who is in Heaven, in the words which the Saviour himself taught his own disciples? Are there not helps to family devotion, of which you may avail yourselves? We prefer, in this service, free prayer to forms; but preference is not exclusion. We love not the contempt with which forms have been treated by some. A Baxter, a Howe, a Watts, a Doddridge, did not ridicule them as "crutches." But, admiting the justness of the depreciating figure, yet surely crutches are a help and a blessing to the lame; and we know who hath said, "Where there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

'The *third* regards *Shame*. "We are ashamed to begin!" What! ashamed of your glory? Ashamed of following the great? Ashamed of following a David—a king—who "returned to bless his household." Of following a Joshua—a hero—a commander—the first man in the commonwealth of Israel; who said, "As for me and my house, we will serve the Lord." Of following Abraham, Isaac, and Jacob, who made it their first care, wherever they came, to build an altar for God? Was his late Majesty ashamed always to worship God, with his household morning and evening? Is there not an increasing number of persons, in our own day, of high rank and nobility, who keep up, even in their establishments, a custom so laudable and useful? The shame is, that you have neglected it so long; not that you are willing to begin it now. Follow the example of a man who was well known to some of us, but whose name we must suppress. He had heard the minister preach in the morning of the Sabbath, on family worship. The very same evening, he called together his wife, and children, and servants, and apprentices, and recapitulated the arguments and motives they had heard, appealed to their reason and conscience whether they were not unanswerable and irresistible. He then said "I condemn myself for the neglect of this duty, in which I have hitherto lived; but as the best proof of repentance is practice, I will now commence it; and, by the help of God, I will omit it no more as long as I live." Was this weakness, or moral heroism?

'Another—But I will answer no more of your objections. You *know* they are excuses. You *know* they are such as you will be ashamed to urge before the Judge of all—You know that your consciences are not satisfied with them, even *now*.'

RESIGNATION.

Resignation is submission, without murmur, to the will of God; the yielding of our blessings at his call. It is not indifference or insensibility, but acquiescence to what we know and feel to be an evil, simply because it is his holy pleasure. It is therefore a sentiment, at once, of the understanding and of the heart; of the mind, as it comprehends, of the heart, as it loves, and desires to devote itself to God. It is a temper, essential to the character of children; and to their comfort also under the most common trials of life.

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It becomes us to make this the prevailing temper of our minds under all our sorrows, and even in our darkest hours, in the loss of what of earthly good was most sacred and precious to our souls, we must lift our filial eye to heaven, and, though it be amidst tears, that nature cannot, and religion requires not, to restrain, we must say, 'The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.'—*Offering of Sympathy.*

ORIGINAL MISCELLANY.

ORTHODOX CONCESSIONS.

We like to write under this title far better than to do battle against obstinacy. We have long thought that the progress of opinion was working marvellous changes in the Orthodox faith, and quietly preparing that system for the work of self-purifying and self-restoration. This is according to the usual course of things. Bodies of men as well as individuals prefer to correct themselves, rather than to be corrected by others. We are glad to witness an improvement in the feelings or views of the Orthodox, as well when it comes from internal causes, as when it is forced upon them from without. We repeat it, then, we take pleasure in recording every instance of an approach to a better theology or more generous sentiments. We should hail the regeneration of the Orthodox faith, though the result should be our own extinction as a separate denomination: for we sincerely aver that our zeal for liberal Christianity is not on account of a party, but on account of the truth.

We have intimated that we believe a redeeming spirit is at work in the hearts of many of our Orthodox friends. Protests against sectarian bitterness; complaints of the ferocity of religious pamphleteers; disclaimers of doctrines, which have been canonized, for ages, we almost daily hear from some one or another, who may be ranked among the more humane and well informed, of the adherents to Orthodoxy. Not that this is approved by the leaders. We get but few concessions from them. They are too far pledged to their party, to permit them any glimmerings even of liberality. The periodical publications under their care are not yet purged. We can still make use of too great a number of them as crowded receptacles of specimens of vindictive and overbearing intolerance.

After reading works like these it is refreshing to turn to the writings of an Orthodox man, who though in love with a beautiful phantom of religious mysticism, is unwilling to repudiate his common sense, and find such concessions as the following. We refer to President Marsh's Preliminary Essay to Coleridge's Aids to Reflection.

'No one, who has had occasion to observe the general feelings and views of our religious community for a few years past, can be ignorant, that a strong prejudice exists against the introduction of philosophy, in any form, in the discussion of theological subjects.—The terms *philosophy* and *metaphysics*, even *reason* and *rational*, seem, in the minds of of those most devoted to the support of religious truth, to have forfeited their original, and to have acquired a new, import, especially in their relation to matters of faith. By a philosophical view of religious truth would generally be understood, a view, not only varying from the religion of the bible in the form and manner of presenting it, but at war with it; and a *rational* religion is supposed to be of course something diverse from revealed religion.

'But, on the other hand, a moment's reflection only can be necessary to convince any man, attentive to the use of language, that we do at the same time employ these terms in relation to truth generally in a better and much higher sense. *Rational*, as contradistinguished from *irrational* and *absurd*, certainly denotes a quality, which every man would be disposed to claim, not only for himself, but for his religious opinions. Now the adjective *reasonable*, having acquired a different use and signification, the word *rational* is the adjective corresponding in sense to the substantive *reason*, and signifies what is conformed to reason. In one sense, then, all men would appeal to reason, in behalf of their religious faith: they would deny that it was *irrational* or *absurd*. IF WE DO NOT IN THIS SENSE ADHERE TO REASON, WE FORFEIT OUR PREROGATIVE AS RATIONAL BEINGS, AND OUR FAITH IS NO BETTER THAN THE BEWILDERED DREAM OF A MAN WHO HAS LOST HIS REASON. Nay, I maintain that when we use the term in this higher sense, it is impossible for us to believe on any authority what is directly *contradictory* to reason and *seen to be so*. No evidence from another source, and no authority could convince us, that a proposition in Geometry, for example, is false, which our reason intuitively discovers to be true. Now supposing, (and we may at least suppose this,) that reason has the same power of intuitive insight in relation to certain moral and spiritual truths, as in relation to the truths of Geometry, then it will be equally impossible to divest us of our belief of those truths.

'Furthermore, we are not only unable to believe the same proposition to be false, which our reason sees to be true, but we cannot believe *another proposition*, which by the exercise of the same *rational faculty* we see to be incompatible with the former, or to contradict it. We may, and probably often do, receive with a certain kind and degree of credence opinions, which reflection would show to be incompatible. But when we have reflected, and *discovered* the inconsistency, we cannot retain *both*. We *cannot* believe two contradictory propositions *knowing* them to be such. It would be *irrational* to do so.

'What in the clear day-light of our reason, and after mature reflection, we see to be right we *cannot* believe to be wrong in the view of other rational beings in the distinct *exercise* of their Reason. Nay, in regard to those truths, which are clearly submitted to the view of our reason, and which we behold with distinct and steadfast intuitions, we necessarily attribute to the *Supreme Reason*, to the Divine Mind, views the same, or coincident, with those of our own reason. We cannot, (I say it with reverence and I trust with some apprehension of the importance of the assertion) we *cannot* believe that to be *right* in the view of the supreme reason which is clearly and decidedly wrong in the view of our own. It would be contradictory to reason, it would be irrational to believe it, and therefore we cannot do so, till we lose our reason, or cease to exercise it.

'To reconcile religion with reason used in this sense, therefore, and to justify the ways of God to man, or in the view of reason, is so far from being irrational, that reason imperatively demands it of us. We cannot, as rational beings, believe a proposition on the grounds of reason, and deny it on the authority of revelation. We cannot believe a proposition in philosophy, and deny the same proposition in theology; nor can we believe two incompatible propositions on the different grounds of reason and revelation. So fast, and so far, as we compare our thoughts, the objects of our knowledge and faith, and by reflection refer them to their common measure in the universal laws of reason, so far the instinct of reason impels us to reject whatever is contradictory and absurd, and to bring unity and consistency into all our views of truth. Thus, in the language of the author of this work, (p. 6,) though "the word *rational* has been strangely abused of late times, this must not disincline us to the weighty consideration, that thoughtfulness, and a desire to rest all our convictions on grounds of right reason, are inseparable from the character of a Christian."'

This manly defence of the claims of reason from a distinguished Orthodox scholar is as gratifying as it is unexpected. We perceive from the caution, with which he is obliged to guard his statements, and the earnestness with which he endeavors to obviate any objections to them, that he fears they may be startling and offensive to his brethren. We hope they will be received by them in good part; and contribute to bring about that desirable end, which every good and sensible man must wish for,—the prevalence of a religious philosophy and a philosophical religion.

[For the Christian Register.]

MR. EDITOR,—In a review of Mr. Young's ordination sermon, recently delivered in Natick, published in the Boston Recorder, April 14, 1830, I noticed two paragraphs, on which I wish to make a few animadversions. The first is,

'These quotations shew that Unitarians of the present day are building the tombs of the prophets and garnishing the sepulchres of the righteous fathers of New England. Could Eliot, so highly eulogized on this occasion, have come up from the grave and stood in the house erected on the spot formerly occupied by his humble temple, how would his holy soul have stirred within him, whilst he heard the following paragraph uttered!'

Then follows an extract from Mr. Young's sermon respecting the trinity. Here I would observe that there is no inconsistency in Unitarians eulogizing Eliot, or any other good man, who differs from them in opinion, as they judge of a man's character by what he *does*, not merely by what he *believes*. They are ready to acknowledge with gratitude and praise the great and good actions of the forefathers, although they cannot approve of all their principles nor all their actions. They rank Eliot and Gookin above most 'of the righteous fathers of New England,' because they stood between the Indians and destruction, when the great majority of the same 'righteous fathers' would have annihilated them.

As Eliot has never returned from the world of spirits to inform us of his discoveries there, I know not how his 'holy soul' would have been affected at our ordination, but I see not why it is not as probable that he would approve as that he would condemn the proceedings. He may possibly have found that he who is exalted at the right hand of God, is not God himself; and hence, were he to return to his favorite station on earth, he might rejoice that the present is a more enlightened age, than the one, in which he lived.

The other paragraph, which I transcribe from the Recorder is as follows:—

'Those that built the tomb of Eliot on this occasion said not a word about Mr. Badger, who died about 30 years since and was the last officiating minister on the spot where the new house is erected. He was the man after their own heart (for we have been informed by those that knew him well) he was a Socinian and Universalist. He was a follower of Priestley, whom the author of this sermon has enumerated as one of the confessors and martyrs to the glorious truth of the divine unity.'

The following extracts from a manuscript 'History of Natick,' are written by one that knew Mr. Badger well, and are deemed a sufficient reply to the above.

'Like many of his distinguished contemporaries in the ministry,—the names of a few of whom the first President Adams has given in his letter to Rev. Dr. Morse,—Mr. Badger was a Unitarian; but like the rest, with the exception of Dr. Mayhew of Boston and Dr. Howard, his successor, he thought that, although it was lawful for them to avow this sentiment, it was not expedient. They believed that in omitting to mention this opinion, they kept back nothing that would be profitable for their hearers. They had read Clarke's Scripture Doctrine of the Trinity and they believed it to be true; but they had also read the bitter controversial writings, which were published in consequence of it; and they wished not to witness such a one in this country, such a one as is unhappily now raging in it, to the disgrace of the *violent* combatants, on both sides, if not to the detriment of the cause of Christianity itself.

'It has been said by his opposers that Mr. Badger was a Universalist. On this point he shall speak for himself; for though dead, he yet speaketh, in two discourses on drunkenness, published in his life time, and recently republished by the society for the suppression of vice and intemperance.

"Both reason and the word of God lead us to fear, if not to conclude (if we can come to any conclusion at all about him) that the case of the habitual drunkard is hopeless, and his end inevitable misery and destruction. And his being more exposed to be overtaken and cut off by the hand of death in a drunken fit, should alarm and put him upon the most serious consideration of the eminent danger he is in, when he is overcharged with intoxicating liquor, and what account he will be able to give of himself, when summoned before the judgment seat of Christ, by whom God will sentence him and the rest of mankind to endless happiness, or misery, according to the state, in which they are found at the great day of his appearing." W. B.

Eliotville, May 1st, 1830.

RELIGIOUS CEREMONIES IN CUBA.

[The following are extracts from a familiar letter, just received from a clerical friend and correspondent, now on a visit to Cuba for the recovery of his health. They relate, chiefly, to the religious ceremonies, as there exhibited in the Catholic churches, during the Easter Holidays. And we are happy in the permission to lay them before our readers.]

Havana, April, 1830.

* * * * * We returned from the interior of this beautiful island a few days since, that we might be in Havana during the Easter Holidays, and witness the religious ceremonies, which, in the Catholic church, commemorate the great events of the crucifixion and resurrection of our Lord. There is so much that is remarkable in these ceremonies, so much that can be seen only in a Catholic country, that I am disposed to attempt to give you some account of them. I do this with timidity, however, since this is the first time I have seen anything of the kind, and having had no one to guide or explain, I may not have seen all, nor attached the right meaning to much that I have seen.

This is a period of great interest here, and its observance affects of necessity all classes and every part of the country. It is a complete holiday. It is called Holy week, and during the greater part of the week all public offices are closed, and all business suspended and indeed prohibited. This suspension continues from the Wednesday before Easter to the Tuesday after; and for two of the intervening days, from 10 A. M. Thursday, to the same hour of Saturday, no carriages of any kind, no carts, horses, nor any animals, are to be seen in the streets, or, if seen, are immediately stopped. At the same time all amusement is suspended, the flags of the shipping are at half-mast, the bells of the city silent, and the altars and pictures of the churches curtained. The effect of all this is very striking in a city, the noise of whose streets and bells is enough usually to distract one; at least a stranger. I would not be understood to say however that the streets are empty at this time. On the contrary, they are more than usually crowded with people of all classes and colors, gazing at the processions which occasionally pass, or flocking to the different churches, all of which are open some part of every day. It is, I believe, a part of the duty of all Catholics at this time to present themselves in a certain number of churches, to repeat prayers and offer confessions. These must all go on foot; and it is only on such occasions and for such purposes, that *ladies* are ever seen *walking* in the streets of Havana. It is thought indecorus for a lady to walk here, except to church and in some public places in the evening. It is also thought improper for a lady to take a gentleman's arm in the day-time, though it be a brother or even a husband. So nice in some respects is the delicacy of a city not remarkable for its good morals, and a religion the vices of whose priesthood are open and shameless.—But I digress.

The first public ceremony that I witnessed was a procession on Wednesday afternoon; unless I mention a procession on the previous Sunday, Palm Sunday: when all who chose to join took large branches of Palm, and preceded by the priests chanting, passed out of one door of the church and entered another in the same order. The procession on Wednesday was larger and more important. It consisted first of a body of citizens marching orderly in double ranks, and carrying each of them a very long lighted wax candle. Then came three of clerical order, the one in the centre carrying a silver cross. These were followed by other citizens as before, and then a much larger wooden cross was borne by a priest. In the same way other instruments and emblems were carried, of which the most remarkable was a painting of the human heart pierced by a naked sword: representing, I suppose, the heart of the Virgin Mary, and referring to the prophecy of Simeon addressed to her 'a sword shall pierce through thine own soul also.'—After this appeared the most prominent figure and leading design of the procession. It was a large stage or platform, covered with rich drapery that reached to the ground and concealed those who were bearing the whole on their shoulders. On this platform was an actual representation, by figures large as life and in appropriate dresses, of the trial of Jesus by Pilate. This last personage, the Judge, sat behind a table in a chair and dress of state, a page standing at his side. Before him were two Roman soldiers, holding a cord by which Jesus was bound. Jesus himself was standing erect, wearing the purple robe, and the crown of thorns, the blood streaming over a face, whose expression was altogether shocking—as in truth was the whole scene. These figures were all, as I said, of full size, richly dressed, and having as much the appearance of life and action as could easily be given. This was followed and the procession closed by a company of black soldiers. Indeed nearly all the citizens in the procession were blacks: the reason of which I did not learn, and do not know, unless these were thought to be the fittest representatives of the Jews. They were very well dressed, and all was conducted with perfect decorum, though with little appearance of solemnity either in the actors or the spectators. After passing through several streets, they entered the cathedral. There some ceremonies were performed and the day was closed, it being now evening, with the following singular exhibition. A high triangular frame was placed before the altar, to which were fixed a number of candles lighted. While the choir was chanting, these candles were one by one extinguished, until only one remained burning, the highest on the frame. After a short interval this also was extinguished, leaving the church in darkness—when instantly the music ceased, and there followed a tremendous crash. This crash, it is said, signified the earthquake which followed the death of Jesus, or the going out of the last light; the extinguishment of the other lights representing the desertion of his disciples. At the same moment the curtain which concealed the altar, like the veil of the temple, was rent in twain.

In the first part of the two following days I saw many ceremonies in the churches, attended with pomp and sometimes imposing, but not easily un-

derstood or described by a Protestant. Processions passed through the principal aisles, bearing lighted candles, and followed by the Dean (the venerable Bishop, in whose praise all speak, not being able to attend) walking under a canopy and carrying in a small silver urn the consecrated wafer, at whose approach all knelt. Friday morning a splendid silver cross was laid in front of the altar, resting on a rich cushion, and approached first by the priests in long black robes, and then by the Governor and other officers, all of whom knelt several times as they came up, and then prostrating themselves, kissed the foot of the cross, and depositing a piece of gold in a silver dish at its side, retreated in the same reverent manner.—The use to which this money was to be put, I do not know, but suppose it to be for the poor, as money was taken on each of these days for that purpose in different public places; as at the corners of some of the streets, where a small figure of our Saviour on the cross was suspended over a table on which was a plate for the reception of money; and people were drawn to it, by the clanking of a heavy chain worn by a wretched looking object at the side of the table, the whole guarded by a soldier.

In the afternoon of this day, Good Friday, another procession appeared, larger than either before it. Its purpose was to represent the carrying the body of Jesus to the tomb. It was formed much like that already described, guarded by soldiers with arms reversed, citizens, priests, and monks walking in double ranks with lighted candles, and at regular distances, three abreast, bearing each some emblem or instrument of crucifixion; the scourge, the crown of thorns, the nails, the hammer, the spear, the vinegar, &c. Then came the car on which the body was laid. It was very high, richly decked with flowers and gilding, and borne on men's shoulders concealed by the long hanging drapery. The body was stretched upon a bed under a canopy, the head slightly raised, the face uncovered, and the limbs and wounds visible through the thin gauze covering; while four little angels in black were standing one at each corner of the church. This was followed by a train of monks in dark gowns and hoods. After them came another covered car borne in the same way, and occupied by the mother of Jesus. She was standing up, a sword piercing her bosom, her hands clasped, and her eyes raised toward heaven with a look of settled grief. This again was followed by soldiers, and the whole passed to the cathedral. There the cars were placed, and after services at the altar, and an address, a priest stood up in a chair at the side of the body, and the common people rushed to him with their little crucifixes, images, and various emblems, which he received and touched with them the hand of Jesus, that they might be sanctified and consecrated. This was done until the priest was completely weary of the labor and left it—when the people themselves ventured to climb up and obtain the holy touch. The body was afterward carried away and deposited, I believe, in a tomb-like receptacle in one of the other churches; but this I did not see.

[To be concluded in our next.]

[For the Christian Register.]

LECTURES ON ELOCUTION.

Mr. Reed,—Will you permit a friend to improvement to express through your columns the gratification he has received from the Lectures on Elocution by Dr. Barber, who is now on a visit to this city. The subject of these Lectures is worthy the attention not only of those whose professional pursuits call them to speak in public, but of all who cherish a liberal curiosity to know the principles of an art, which in some form or another, they must every day exercise. It is a lamentable fact that we have but few tolerably good readers; those, who do not murder the sentiments which they wish to express, generally owe their innocence more to some happy accident than to anything else. The reason is perfectly obvious. The principles of the art have not yet been made a subject of instruction. Children are drilled year after year, winter and summer, in the profound and abstruse mysteries of grammatical construction; while the art of expressing written language with correctness and effect is utterly neglected and despised. It is taken for granted, that though nature does nothing else, without training, nature alone will form graceful and impressive speakers. For the indulgence of such an absurd notion the community is now reaping the just reward. In nine cases out of ten, where we listen to public speaking or reading, if the elocution be not precisely what it ought not to be, there is yet a deplorable deficiency in freedom, variety and force. The only remedy for this evil is to give instruction in Elocution as a Science, just as much as we should in Arithmetic or Grammar. A man in ordinary cases can no more speak *well*, without scientific training, than he can cypher or compose without it. It avails nothing to say that some men are *natural* orators; so there are some men who are natural mathematicians; the question is, will men, in general, do these things well, unless they have been taught? Dr. Barber is a philosophical as well as a practical Teacher. He has availed himself of the facts which Dr. Rush reduced to a scientific system, and which, as far as they go, without doubt form the true philosophy of the human voice. He makes no pretensions to opening a royal road to eloquence, or to do anything for his pupils, independent of much labor and care on their part. But he is able to bring into view the elementary principles of Elocution in a manner, which shews them what ought to be done to express with truth and spirit, the sense of an author, and at the same time, furnishes them with materials to accomplish what they attempt.

I hope that his visit to Boston may excite the attention of Parents, and all who have the care of children and youth, to the system, which is clearly and briefly unfolded in his Grammar of Elocution. I am sure that it is adapted to produce a very favorable change in the prevailing habits of speaking; and as correct elocution is so closely connected with correct thought, and thus with correct views on religion and morals, I trust, you will give place in your useful paper to the remarks of one who deeply feels the evils of

Bad Speaking.

[For the Christian Register.]

Mr. Editor,—Being a stranger in this city and knowing your connexion with church-going people, I would take the liberty to ask of you the reason of the number of people who throng the entrance to some of your churches, previous to divine service? I have read in an ancient book a command like this; 'Keep thy foot, when thou goest to the house of God,' which being interpreted in modern language, I suppose means, 'Stand not in a crowd in the street and before the doors of the church, but enter with decency and reverence, and compose your thoughts for the worship of your Maker.'

Probably there is some good reason for the violation of this old rule; and as it is never too late to learn, I should be glad, if you would tell me of it.

An Observer.

CHRISTIAN REGISTER.

BOSTON, MAY 15, 1830.

RELIGION AND LAW.

We understand that a Mr. Jennings, an itinerant lecturer on infidelity, who has recently been holding forth his notions to an audience in this city, was presented before the Grand Jury on the charge of blasphemy. We know nothing of this Mr. Jennings except from public report, which describes him as one of the satellites of Frances Wright, and a zealous vender of her improvements in morality and religion. We suppose that sensible men have but one opinion respecting the vagaries of this female and her coterie, and we certainly have no wish to occupy our columns, with any comments upon them. But the fact we have stated above calls forth our strongest disapprobation. Who the individuals were that took that method to testify their abhorrence of infidelity we know not; we have no wish to know. But of this we are sure that they have mistaken the course which wisdom, humanity or religion would dictate. The cause of Christianity needs no such helpers. The spirit of the gospel disowns them.

What if this Mr. Jennings is guilty of blasphemy? He has then committed a crime for which he must answer to his God. He must stand or fall to his own Master. Man may not assume the sceptre of heaven, and call his brother before his tribunal for a sin against the Judge of all. Man may not injure the body for the sins of the soul. Religion gives him no such right: and if human law gives it, it is in defiance of the spirit of Christianity. As Christians, then, we oppose with our whole heart the authority of human institutions in matters of religious faith. It is worse than useless to enact laws against Atheism or any other obliquity into which the mind in its weakness or its wickedness may fall. They cannot restrain the free thoughts of man; and when the free thoughts run into error, argument and persuasion—not compulsion and infliction--are the only means to call them back. Besides, allow the principle of legal punishment for the expression of religious errors however odious they may be, and where will you stop? Even blasphemy is a term of no definite meaning. It varies with the feelings and prejudices of him who uses it. What may be blasphemy to us, is perhaps precious truth to another. What may be blasphemy to another is precious truth to us. We cannot draw the line between the injury done to the divine character, by calling in question the divine existence, and by clothing our Maker with unjust attributes, and imputing to him unjust actions. The Catholic would count as blasphemy a word spoken against Mary, 'the mother of God.' The Trinitarian counts the denial of the trinity a blasphemy, and, until recently, this has been a crime in the eye of the law, in one of the freest countries in the world, punishable with hateful penalties. And the Universalist, as we have been informed in this very instance, testifies that the blasphemy of Jennings is no more than he has heard from Orthodox pulpits. It is evident then, how utterly futile is the attempt to put down error by the iron hand of the law. It is also evident, that were a law against blasphemy carried into execution, according to the ideas of different religionists, hardly a sect in the community would escape unscathed. Still further, we object, in particular, to the prosecution of all or any of the little knots of infidels who set up for free inquirers at the corners of our streets. It is the very thing they would like, to give them a brief importance. Let them alone, and their stale sophisms will not need the repetition of a thrice told refutation. Persecute them, and you give them the sympathy which sufferers for opinion always receive. The day has gone by for infidelity to be formidable. Christianity has been weighed in the balance and not found wanting. If human means could overthrow it, it would have perished long since. If the gates of hell could prevail against it, it would not now have a memorial on the earth. The troops of infidelity wield not a single weapon, with unturned edge. They have forged no new ones, which we have heard of, that are worthy of notice, since the days of Voltaire. Let them hurl their pointless arrows and present their broken shields. Truth need not fear the attack. It need hardly act on the defensive. The spirit of the age, the tendency of the literature, the philosophy, the best thoughts of the best thinkers, are at work for religion, and let not the divine harmony of its course be disturbed by the intrusion of legal penalties and corporeal inflictions.

BEYOND THE REACH OF ARGUMENT.

It is very easy to say of one who opposes our opinions that he is beyond the reach of argument; perhaps, however, the fault may be in the arguments which we use. This remark was suggested by the following passage in the Boston Recorder, in which the Catholics are virtually denounced as incapable of being convinced by reason.

'Shall we then attempt to reason with them, and tread anew the beaten paths of controversy? What will logic avail with men, whose principles of reasoning drive them to the conclusion, that our Saviour while on earth, held himself in his hand; swallowed himself; at the same time gave himself whole and in parts to be eaten by each and all of his disciples; and yet was not eaten at all! If arguments powerful, conclusive, and unanswerable, could have stayed the Romish superstition, it would have existed now only on the pages of history.'

Now we do not undertake to deny this assertion. We do not know but it is all true. Indeed if a person can suppose that the doctrine of transubstantiation is agreeable to reason, we should suspect that arguments on that subject might have but little weight with him. Certainly, no argument, that could be employed by a believer in the trinity, could touch him; and therefore the assertion, that he is beyond the reach of argument comes with rather an ill grace from the Trinitarian. Since the very reason that makes the Catholic invulnerable to the arguments of the Protestant makes the Trinitarian invulnerable to arguments of the Unitarian. The minds of both are clouded by a mystery which the light of truth can scarcely penetrate. What is there in the doctrine of the Catholic, that calls for a greater sacrifice of the reason, than the consequences which are fairly derived from the doctrine of the trinity? Is it any more 'illogical' to believe that the bread and wine of the communion are the body and blood of our Lord, than to believe such propositions as the following, which are laid down in a Trinitarian body of divinity, and which, if not literally admitted by modern Trinitarians, are rejected only because common sense is sometimes too strong for theological consistency.

'1. That the same person should be Creator and yet a creature. Is not this wonderful?
'2. That the father of eternity should be born in time. Is not this wonderful?
'3. That the Mighty God should be a weak babe. Is not this wonderful?
'4. That the virgin's womb should contain him, whom the heaven of heavens cannot contain. Is not this wonderful?
'5. That he that had both father and mother, should have neither father nor mother. Is not this another thing in him very wonderful?
'6. That his Father should be greater than he, and yet he be his Father's equal. Is not this also wonderful?
'7. That he *was* before Abraham was born, and yet Abraham was born before him, about the space of two thousand years. Shall not this be accounted wonderful?
'8. That he was David's son, and yet David's Lord. Was not this such a wonder, that the great Rabbies among the Pharisees could not understand it?
'9. That the wisdom and word was an infant, that could not speak a word. Who with words can declare how great this wonder was?
'10. Who can reckon up the wonders in him? He was omnipotent, and yet weak; infinite, and yet finite; invisible, and yet was seen; immortal, and yet did die; he was a most spiritual being, and yet had flesh, and blood, and bones. That he was God, what more glorious? That he was flesh, what more inglorious? That he was God in flesh, what more marvellous?'

We can say of such opinions as these, with great truth, that if 'argument powerful, conclusive, and unanswerable could have stayed them, they would have existed now only on the pages of history.

Want of Ministers. We give below, an extract from the 'narrative of the state of religion in the bounds of the Presbytery of Troy.' The Western Recorder introduces it with the remark, that it 'discloses no very uncommon state of things,'—and that the need of home exertions is every where far greater than most people are ready to believe.'

'This Presbytery consists of eighteen ministers, and has under its care three licentiates. Of this number three ministers and all the licentiates are employed without our bounds, and we are sorry to say that two and perhaps three more are about to remove, and one is engaged in teaching, leaving of our number in the field of actual labor, only eleven or twelve. We have twentysix churches under our care, only nine of which have settled pastors, and two or three of these have the mournful prospect of soon being vacant. Five or six of the churches without pastors are now enjoying the ministrations of the word by stated supplies. Nine or ten are left without the preaching of the word of life, except an occasional supply from the Presbytery, or from some travelling minister of the gospel. Our geographical limits embrace three counties, a part of which enjoy the word and ordinances, by the labors of other denominations of professed disciples of our common Lord. With these facts before us, we are constrained to exclaim, 'Pray ye the Lord of the harvest, that he would send forth more laborers into his harvest.'

The great efforts which have been recently made among us by the Orthodox to divide peaceable religious societies, and to erect opposition churches where there could be no reasonable prospect of the regular and adequate support of worship by the people, have been heretofore regarded with a surprizing degree of apathy. We rejoice to notice of late, that they begin to be viewed in their true light, as unnecessary, mischievous, and unchristian party interferences; evidently springing, in a great proportion of cases, from the most unworthy sectarian feelings.

We publish this extract that our readers may perceive what openings there are for Orthodox clergymen, in our new settlements, where they would interfere with no regular religious establishments, and where almost any respectable religious services would be acceptable. Where is the consistency of raising a lamentation over the waste and desolate places in our new settlements, and calling for new accessions to the ministry, when there are so many men in New England who are officiating to meagre collections of people, totally inadequate to the support of the ministry; and who, if left to themselves would peaceably and profitably unite with other orders of Christian worshippers.

We deem it but an act of Christian faithfulness to expostulate with our brethren of the Orthodox communion, on this subject.—If they would look at the case in its naked character, how can they view it in any other light than as solemn mockery, to supplicate the Lord of the harvest to send forth more laborers, when those already given, instead of being employed to nourish and dress the promising plants, and gather in the harvests of new vineyards, are sent forth to sow the seeds of bitterness and dissension in those already well dressed, and amply supplied with laborers?

RECENT PUBLICATIONS.

An Offering of Sympathy *to Parents Bereaved of their Children*, and to others under affliction; *collected from manuscripts and letters not before published*; with an Appendix of Selections. Boston: Samuel N. Dickinson.

We have read with great satisfaction this little volume, and we owe the editor our thanks for its judicious and very successful execution. A book addressed to the afflicted, can never be unseasonable, but it may easily be impertinent. But the work before us, if it does not comfort, will not offend. It derives an interest from the origin of its materials, which, we cannot help thinking will recommend it to the closet and to the heart of the mourner. These letters and arguments were written to soothe real sorrows, and, for the most part, contain the thoughts of persons, whose worth is familiar to us, and whom we have learned to esteem as *sons of consolation*.

There has been particular reference in the compilation, to the suffering of bereaved Parents, and apart from whatever circumstances may have dictated it to the mind of the compiler, we think there is good reason for the selection. The loss of children is of course that bereavement with which friends can have the least sympathy. When one in mature life is removed, the same qualities which endeared the dead to his family, endeared him to his frinds, and so our sympathy is more readily accepted, for we mourn a common loss. But the love of parents, none can divide with them, and whilst we respect their grief, we sometimes are not permitted to console it. But a silent teacher like this little work, may win its way into the soul when other condolence is rejected.

Questions *on Select Portions of the four Evangelists*; by Joseph Allen, minister of North boro', Ms. Boston: 1830. pp. 112.

The author informs us that the plan of this little volume, is 'taken in part from a manual, entitled Union Questions, prepared by Harvey Fisk, and extensively used in the Sunday Schools, in the United States.' 'The work is not, however, a compilation, but so far as is practicable in works of this nature, is original.' The lessons 'comprise a connected history of the principal events recorded by the four evangelists separated from the doctrinal and preceptive portions, which it is intended shall form a second volume, on the plan of the Union Questions.'

From a cursory examination of some parts of this volume we are inclined to believe that it will be found a very useful assistant in Sunday Schools. It will tend to give children a clear and familiar acquaintance with the history recorded in the four evangelists. It cannot be used without exciting, both in children and their teachers, a desire for a thorough knowledge of the geography of the places mentioned, and of the manners and customs of the Jews, and other information which is necessary in order to a complete understanding of the gospels. Most of the questions which we have examined, appear to us to be prepared with judgment, not in general suggesting the answer, as is too common, but requiring thought and study of the portions of scripture to which they refer in order to prepare satisfactory replies.

Suggestions *respecting the formation of Auxiliaries to the American Unitarian Association.*—April, 1830. 18mo. pp. 14.

This is Tract No. 6. of the Second Series of the publications of the Amer. Unit. Assoc. It is the substance of several communications which recently appeared in the Christian Register on this subject. To those who have read those articles, any remarks on the character of the tract will be unnecessary. To those who have not read them, we recommend the perusal, as a means of awakening a just sense of the importance of associated efforts for the more extensive circulation of the valuable tracts of the Association. We beg permission to urge this subject, on the serious attention of every Unitarian Christian in the community.

The Atoning Sacrifice, *a Display of Love—not of Wrath.* By Noah Worcester. *Second Edition.* Cambridge; Hilliard & Brown. 1830. pp. 247.

It is but a short time since the first edition of this valuable work was issued from the press. Its rapid sale, is a sufficient proof of the high estimation in which it is held by the public, and confirms also the opinion, which we have long entertained, that a strong desire exists in the community, for some other than Calvinistic explanations of the doctrine of atonement; explanations which should be more clear, scriptural and satisfactory, and at the same time more honorable to the impartial and merciful Father. These points seem to us to have been admirably attained in this work, and we greet this new edition of it with pleasure, as a probable instrument of light and religious comfort to many anxious inquirers after 'the truth as it is in Jesus.'

RELIGIOUS INTELLIGENCE.

Ordinations. The ordination of Mr. William Newell, from the Theological School in Cambridge, over the First Congregational Church and Society in that town, will take place on the 19th instant; Sermon by Mr. Greenwood, of King's Chapel, of this city.

Mr. John Fessenden, whose invitation to settle at Deerfield we recently mentioned, will be ordained on the same day; Sermon by Dr. Lowell of this city.

The ordination of Mr. Hosmer, also from the School at Cambridge, over the Congregational Society in Northfield, as successor of Rev. Mr. Mason, who has resigned, will take place on the 9th of June; Sermon by Mr. Walker of Charlestown.

We learn that the Rev. Thomas Beede, late minister of Wilton, N. H. is about taking passage with his family for Eastport, Me. having been invited to take the pastoral charge for one year of flourishing Unitarian Society in that place.

Episcopal Ordinations. On Sunday, March 7, in Philadelphia, Matthew H. Henderson was admitted to the order of Deacons, and April 4th George Kirke and George Wurtzer, to the order of Priests.

On the 4th March, in Charleston, S. C. Alexander W. Marshall was admitted to the order of Priests.

On Easter Sunday, at Richmond, Leonidas Polk was admitted to the order of Deacons.

On the 4th March, in New York, John M. Guion, was admitted to the order of Deacons.

Religion in Colleges. A premium of fifty dollars has been offered—as appears by the New York Observer—'for the tract which shall be deemed best adapted to *exert a religious influence upon young men in college.*'

OBITUARY.

[For the Christian Register.]

MRS. ANNA S. WELLINGTON.

Died, In Templeton, 24th ult. Mrs. Anna S. Wellington, wife of Rev. C. Wellington, aged 46.

The benefit of the living seems to require something more than the passing record of the event, when such a woman dies. Her character was truly amiable and excellent. The spirit of the pure and benevolent religion of the gospel was wrought into her whole life. It glowed in her heart and shone in a mild lustre in all her conduct. Her life was consecrated to her duties, and her domestic and benevolent qualities rendered her singularly dear to her family, to her friends and to the society in which she lived. As a *Wife and a Mother* her character was marked by peculiar traits of excellence and worth. Such a woman is above all praise. Unlike those unhappy females who are little else than 'toys to amuse an husband's vacant hours,' she was the happy, discreet, rational companion of a minister of Jesus Christ. Affectionate, beloved and respected, her favorite wish and delightful employment was to render him respected, useful and happy. Solomon has described our departed sister in no exaggerated commendation when he said, 'Her price is far above rubies.' 'The heart of her husband doth safely trust in her.' 'She will do him good and not evil all the days of his life.' There was a oneness of soul, a community of interests, an identity of circumstances and condition between her and her husband, which was improved to the best advantage and resulted in the highest good.

As a *mother*, surrounded by a numerous offspring, she possessed every needful domestic, intellectual and moral accomplishment which qualified her to interest and instruct them, and become the object of their love and confidence, and the centre of the little world that was rising around her. Almost constantly with her children, her condescending tenderness promoted habits of unrestrained, though respectful familiarity. That tongue of hers, in which 'was the law of hindness, did drop as the rain and distil as the dew, as the small rain upon the tender herb and as the showers upon the mown grass.'

As a friend, true, generous, and always ready to the offices of this relation.

As a Christian, she was exemplary and devout. Her religion was not the noisy pomp of empty words but the devotion of her heart to God. Although educated in early life in the orthodox faith of the Episcopal church, as she enlarged her acquaintance with Christians of other creeds, she found that the *Christian character* was not confined to any creed, and while she firmly believed, from prayerful examination of the scriptures, that the *Unitarian's faith* most nearly comported with their teachings, she was not bigoted, but cheerfully and cordially extended her Christian courte-

sies and charity to all of every denomination whom she believed, (always judging the tree by its fruits) to have imbibed the same spirit with her only Master. Habitually regardful of God, and acknowledging him as her Father and Friend, Benefactor and Saviour, she strove at all times to honor and serve him. Had virtue and piety been a security from death, this captive would not have graced his triumphs. Nothing can reconcile us to the loss of so useful and excellent a woman, but a consideration of the infinite wisdom and goodness of Providence; and nothing can afford us consolation under events of this nature but the hopes and promises of the gospel.—The cares of a numerous and interesting family called for uncommon exertions on her part, and while absorbed in the feelings and duties of a wife and mother, she was, in a degree, insensible to the secret, deceptive advance of her disease, till it was remediless. Strongly connected with the world by the ties of family and friends, she was desirous of life, yet she patiently submitted to the will of that Being whose ways are unsearchable. Through her whole life, and especially her long illness, she manifested the *faith* and displayed the *temper* of the *Christian;* thus leaving the *best possible* evidence to her husband and children that their loss is her unspeakable gain. Our sister 'shall rise again,' not with a perishable frame of clay, but in the beauty and vigor of immortal life, to enter with enlarged capacities upon the sublime employments and enjoyments of heaven; and to be crowned with unfading laurels in the presence of her Father and her God.

'Our hope with earnest cheerful eye
Can pierce, by faith the drear abyss,
The good shall reap, though here they die
Eternal bliss.' Z.

LITERARY.

Life of Arthur Lee. The author of the 'Life of Arthur Lee,' recently published by Messrs. Wells & Lilly, is preparing for publication an answer to a notice of that work which recently appeared in the North American Review.

Journal of Education. We understand that the character of this valuable work is to be in some degree changed. It is hereafter to be published monthly, under the title of 'The Journal of Education and Monthly Lyceum.' We are told that on the subject of education it will have a more practical bearing, and will be more miscellaneous in its character.

Book of Health. A work is just published by Richardson, Lord & Holbrook, of this city, entitled 'The Book of Health.' We know nothing of the book. If it is like the Journal of Health, (a periodical published at Philadelphia,—Carter & Hendee of this city agents) we could very sincerely recommend it.

Juvenile Miscellany. This valuable work has completed its 4th volume. It appears now to be established on a firm footing, and we trust will not hereafter be disappointed in the patronage it so richly deserves.

Shaw's Architecture. The second number of Mr. Shaw's work on Architecture is just published. This work is intended to furnish at a comparatively cheap rate, whatever is valuable or desirable in expensive foreign works.

'*Foscarini*, or the *Patrician of Venice*.' This is the title of a book just published at New York. It is a Venitian story, and we are told that the incidents afford a correct idea of the history, character and manners of the 'city of the sea.'

It is announced that T. Moore is preparing a life of Petrarch for the Cabinet Cyclopædia.

A life of Bishop Heber is about to be published by his wife.

A new novel, entitled the 'Barony,' by Ann Maria Porter, is in press.

Translations of Hungarian Literature, is Mr. Bowring's last work.

SUMMARY.

CONGRESS.

Senate. On Monday the 2d inst. the Senate were busily engaged on various subjects. No important question was decided. A bill for the establishment of a Solicitor of the Treasury, was brought in by Mr. Webster, and was read and ordered to be printed. The Public Land bill was considered in Committee of the whole.

On Tuesday a report was submitted respecting coins, and 1000 copies ordered to be printed. On this day the Senate was organized as a High Court of Impeachment, on the case of Judge Peck. The impeachment was read. The Court resolved that a summons be issued to Judge Peck, in the usual form. They then adjourned to Tuesday the 12th inst. A discussion took place on the subject of reorganizing the Navy. No final question was taken.

On Wednesday the 'Public Land Bill' was the principal subject of discussion. It was reduced to a form in which it was ordered to be engrossed for a third reading. [If the bill passes both Houses, we shall then give its leading features.]

On Thursday, various bills from the House were advanced. A bill to provide for the distribution of the surplus revenue, was discussed and ordered to a second reading. The rest of this day's sitting was spent in Executive business.

On Friday, the Land Bill was discussed and passed, Years 24, Nays 22. This was the principal business of the day.

On Saturday a petition of F. B. Ogden, U. S. Consul at Liverpool respecting a patent for improvements on Braithwaite & Ericson's Steam Engine was referred to the Committee on the Judiciary. The principal discussion was on the sabbath mail question. The petitions against sabbath mails were advocated by Mr. Frelinghuysen, and opposed by Mr. Livingston.

House. On Monday, May 3d, unfavorable reports were made to most of the petitions, by the Committees on claims and Military pensions. The Committee on agriculture reported in favor of printing 10,000 copies of the 'Manual on the Growth and Manufacture of Silk.' It was strenuously opposed by Messrs. McDuffie and Cambreleng; the instructions being considered too complex for unlettered people. Mr. Bates of Mass. said it was understood and valued by the common people of his district. No question was taken. The Tariff question was brought up. Mr. Blair opposed and Mr. Davis of Mass. supported the bill.

On Tuesday a bill was reported and read twice, to amend the laws for registering and licensing Steamboats so as to provide for the better security of the lives of passengers. The Secretary of the Treasury was directed to obtain and communicate such facts and views on the subject at the next session, as may be useful in enacting regulations for the navigation of Steamboats. The Tariff subject was resumed. Mr. Davis, of Mass. in a speech of one hour advocated the present protective system. His speech has been alluded to as one of the most successful efforts in the House.

The following is an extract of a letter received in this city by the editor of the Daily Advertiser. It is dated Washington, May 5th.

'Mr. Davis and Mr. Gorham have very much distinguished themselves, in the debate now going on in the House, on the general subject of the Tariff. They have shown themselves quite equal, both to their adversaries and to the occasion. For accurate knowledge, for good sense, for statesman-like views, on a practical and important question, I know not when two abler speeches have been heard. But they will be printed, and the public will judge for itself.'

On Wednesday morning the bill respecting navigation and Commerce was discussed one hour. The Tariff bill was again brought up. Mr. Crawford and Mr. Gorham defended, and Barnwell of S. C. opposed.

On Thursday the House agreed to assemble at 10 o'clock, after Friday. The Navigation bill occupied some attention. Many reports were received and bills committed.

On Friday some time was spent on business of an uninteresting nature, after which the House took up the Tariff bill, in Committee of the whole.

On Saturday Mr. Everett concluded an able speech in favor of the protective system. One of the accounts says of the speech;—

—'It was partly practical, abounding in arithmetical rather than rhetorical figures, and in other parts rising into the loftier sphere of oratory, and addressing itself with great force and effect, to the feelings of his auditors. He admitted that New England had been driven into the adoption of the Tariff system. The Tariff had been fastened on her against her will, and now that she has, under the operation of this system, vested her capital in manufacturing establishments, her delegates are stigmatised as inconsistent, because they will not vote to involve these establishments in ruin.'

Boston Representatives. The following gentlemen have been elected to represent the city of Boston in the next General Court. Dr. Warren was also elected, but is excluded by the constitution, being a Professor of Harvard College. One gentleman, on the National Republican ticket, failed of his election, by the deficiency of eight votes.

Samuel Austin, jr., Samuel Appleton, Samuel T. Armstrong, Andrew J. Allen, Samuel Aspinwall, Jos. T. Adams, Ninian C. Betton, Noah Brooks, Francis Bassett, James Bowdoin, Levi Bartlett, John P. Bigelow, George Blake, Adam Bent, Benjamin Bangs, Daniel Baxter, jr., John B. Davis, Joseph H. Dorr, Daniel Denny, Ezra Dyer, Isaac Danforth, Otis Everett, Joseph Eveleth, Jabez Ellis, Henry Farnum, Joshua B. Flint, William Foster, John C. Gray, William Goddard, Elbridge Gerry, Thomas Kendall, John Lowell, jr., William Lawrence, Heman Lincoln, Winslow Lewis, Charles Lincoln, William P. Mason George Morey, Thomas Minns, Thomas Melville, Henry J. Oliver, William F. Otis, Isaac Parker, Thomas W. Phillips, Benjamin T. Pickman, Isaac C. Pray, Benjamin Russell, James B. Richardson, William Sturgis, Enoch Silsby, William Sullivan, Israel Thorndike, jr, Joseph H. Thayer, Winslow Wright, Simon Wilkinson, John C. Warren, John Wells, John D. Williams, Edmund Wright, jr.

Gallery of Paintings. The Atheneum Gallery of Paintings was opened on Monday. There are some fine pieces of art in this collection. The most celebrated are 'The Martyrdom of St. Lawrence,' an original painting by Titian; and 'The Descent from the Cross,' a copy from Rubens, by F. De Braekleer, recently imported by T. H. Perkins, Esq. The original of this is in the Cathedral of Antwerp, and is considered one of the finest paintings of Europe. The copy which is here exhibited is pronounced good.

Fifth Census. We understand that Mr. John Stevens has been appointed to take the census of this city in conformity to the act of Congress for taking the fifth census.

The Common. An order has passed in the Board of Aldermen to discontinue the practice of pasturing cows on the common.

Independence. The Hon. Alexander H. Everett has been appointed to deliver the city oration, in commemoration of the Declaration of American Independence.

State Prison Convicts. The late alterations in our State Prison, together with the general attention which has been excited, by the Prison Discipline Society, to the condition of the State Prisons throughout the country, give us reason to hope, that when the present generation of culprits has passed away, the interests and happiness of society will be less endangered by their violence. The convicts in the prison at Charlestown have formerly been lodged, several in the same cells. Since the alterations which have recently been made, they are lodged in separate cells and are in every possible way cut off from intercourse with each other, and thus from the opportunity of devising and exciting each other to the execution of such plans of appalling and enormous wickedness, as have lately sent dismay through every rank of society. There can be but little doubt, that many, if not most, of the desperate acts by which the rights of society have been infringed, and its peace disturbed, within a few past years, have had their origin in the miserable construction and management of our State Prisons; whose night cells have been so many dens of infernal device, where numbers of the most consummate rogues and malignant enemies of society have been congregated, to meditate and perfect their plans of depredation and destruction.

The Tariff. The question respecting the justice and expediency of continuing the present Tariff has been agitated in Congress during the last week. The National Intelligencer of the 6th inst. has the following sensible remarks on the subject.

'Contrary to our anticipation, a debate has arisen in the House of Representatives on the broad question of the Tariff—or, in other words, the policy of continuing the duties on the importation of foreign goods to their present extent, with a view to the encouragement of the manufactures of our own country.

'Notwithstanding the encroachment on the time of Congress, we think it by no means unfortunate that this Tariff Debate has arisen. It will throw useful light on the subject: it will prepare the way for such modifications of the Tariff as are really advisable; and, it may be hoped, it may serve to show that some portion of the taxes, which are regarded as oppressive to parts of the country, are beneficial not only to the whole, but to the very parts which they are supposed to oppress. Above all an opportunity has been afforded to a people believing themselves aggrieved, to be *heard* on the floor of Congress. The privilege of complaint is one of the most hallowed to man—it assuages grief; it mitigates pain; it soothes anger; it dissipates violence.'

Dinner to Mr. Poinsett. A dinner was recently given, in Philadelphia, to the Hon. Mr. Poinsett. Among the toasts we notice the following.

'Hon. *Daniel Webster*,—The strong and wise man of the East—who will not cower under any trial, nor dwindle by any elevation.'

American Bible Society. The Philadelphia Morning Journal says—the American Bible Society has now in operation sixteen steam and twenty hand presses. During the present year it has issued 225,000 Bibles and New Testaments, and the receipts of the year closing on the first inst. were $250,000. There are now 4586 Bible Societies in Christendom, of which number, 650 are in the United States.

Plymouth Beach. A further appropriation of $1850 for the beach, has been made by Congress.

An experienced Connecticut farmer last year soaked half the corn he planted in a solution of copperas, 40 hours, kept warm, and this half was untouched by worms, as the other was, and yielded one third more. A pound of copperas is to be used for a peck of corn, to be kept warm while soaking.

Samuel H. Jenks, editor of the Boston Bulletin, has been appointed Clerk in the Department of State, by Mr. Van Buren. *N. Y. Eve. Jour.*

New York Schools. There are in the State of New York, 8,872 school districts, and 480,000 children who were taught in them during the last year. The amount of salaries paid to common school teachers is 511,888 dollars.

It is stated in one of the Philadelphia papers that President Jackson intends to visit the Eastern States in the course of the Summer, and will go as far North as the Lakes.

A writer in the New Orleans Argus of the 12th ult. states that there are now employed about three millions of dollars of capital, in steamboat property, on the waters of the Ohio and Mississippi.

Liberia. The brig Montgomery sailed for Liberia with 75 free colored emigrants. Of these, thirty were emancipated by Joel Early, Esq. of Georgia; six by T. S. Anderson of Hagerstown, Maryland; six by Dr. Tilden, of Newton, Va.; three by Mr. Pretlow, (a Quaker) of Southampton county; five by G. W. Halcomb, of Lynchburg; several others by different persons—the rest were free before. Of these last, twelve were from near Lynchburg; and three from Norfolk. They are generally sober, industrious farmers and laborers, many of them religious persons, and two respectable preachers of the Baptist and Methodist Churches.

In England, the propriety of abolishing imprisonment for small debts, is agitated by some of the leading papers.

Hindoo College. The Anglo Indian College, called *Vsdyalaya*, is one of the first and most important seminaries in India; there are about five hundred pupils in it studying different branches of Literature. The private examination of the College is going on under the personal superintendence of the indefatigable and learned friend of Native Education, the Visiter, Dr. Wilson, and is expected to be finished in a few days. We shall hereafter announce the date and place of its annual public examination and disputation.

Calcutta paper of Jan. 8.

Errata. In our notice of DEGERANDO last week, our readers are requested to correct two important typographical errors, which, with others of less consequence, escaped us.

In the title of the work, for *Moral Progress of Self Education*, read, *Moral Progress; or Self Education.* In the last line but two from the bottom, for *library*, read *literary*.

MARRIAGES.

In this city, by the Rev. Mr. Motte, Mr. Abijah Seaverns, jr. to Miss Sophia Taft.

By Rev. Mr. Young, Mr. James Morrill Allen to Miss Mary Dorby, daughter of Mr. J. D. Robbins.

By Rev. Dr. Channing, Samuel F. Haven, Esq. of Dedham, to Miss Lydia G. Sears of Boston.

In Medford, on Tuesday, Mr. George W. Bird, of Boston, to Miss Adeline Jaquith.

In Lynn, Mr. Joseph A. Atkinson, jr. to Miss Ruth Mudge.

In Salem, Mr. Benjamin W. Shepherd to Miss Susan Patterson.

In Andover, Mr. Benjamin Stevens, jr. to Miss Huldah Keith.

In Newburyport, Mr. Stephen Bartlett Marshall to Miss Elizabeth Waterman Boardman.

In Westfield, Horatio L. Warner, Esq. of Sheffield, to Miss Mary A. Bates, daughter of Elijah Bates, Esq.

In Harwich, Mr. Charles Ellis to Miss Ruth Killey; Mr. Joseph Butler to Miss Hope Killey; Capt. Ira Baker to Miss Cordelia Killey; Mr. Zadock Crowell to Miss Eliza Killey.

In Portsmouth, Mr. Oliver Ayres to Miss Martha H. Cotton.

In Portland, Mr. Thomas Wilson to Miss Elizabeth Staples.

In New York, Mr. William O. Norcross, of Monson, Mass. to Mary, daughter of Henry Fanning, of that city.

In Savannah, 28th ult. Capt. Marcus T. Peirce, of this city, to Miss Sarah Catholina Eliza Wood, daughter of Judge W. of Savannah.

In New Orleans, April 14th, Capt. John Devereux, of Marblehead, to Miss Matilda Burton, of that city.

DEATHS.

In East Cambridge, Mr. Eleazer Hooper, aged 37; Harriet Emily, child of Dea. E. Reed, 9 mos.

In Marblehead, Mrs. William Ropes, aged 42; Mr. Richard Melzard, 57.

In Stoughton, Mrs. Harriet, wife of Elijah Atherton, Esq. aged 37. To an amiable disposition and unassuming manners, Mrs. Atherton united the strength and fidelity of christian faith. With such qualifications, she was endeared to a large circle of friends, and enabled to endure a long sickness with exemplary fortitude and submission. As the period of separation approached, the vision of final bliss spread a glow of Christian hope over her countenance. She died with the smile of pious confidence in the mercy of a faithful Creator, through Christ the Redeemer. Her death is a source of deep lamentation, not only to an affectionate husband and family, to immediate or more remote connexions, but also to all who possessed the advantages of her friendship, whether in the domestic or social circle, or at the altars of religion. *Cent.*

In Groton, Miss Mary O. daughter of the late Judge Prescott, aged 24.

In Amesbury, Mrs. Mary Currier, aged 44, wife of Mr. Jacob B. Currier, jr.

In Foxborough, Mr. Ebenezer Copeland, formerly of Bridgewater, aged 84—the last of five brothers, whose average was 84.

In Portsmouth, Mr. Amos Fernald, aged 66.

In Hartford, Capt. Charles Washburn, aged 52, for several years keeper of Newgate Prison.

In New York, on the 4th inst. John Robert, youngest son of Robert and Mary Elwell, aged 7 yrs. 9 ms; Thomas Franklin, of the Society of Friends, a distinguished citizen.

In Philadelphia, 26th inst Mrs. Freeman, consort of the late Rev. Jonathan Freeman, formerly of Bridgeton, Pa. at an advanced age.

In Baltimore, Mr. Joseph Parker, formerly of Roxbury, aged 38.

In the Island of St. Croix, in January last, which he had visited for the recovery of his health, Mr. Timothy Swan, of Medford, Mass. and late of the city of New York.

At Rio de Janeiro, March 9th, William Tudor, Esq. Charge des Affairs of the United States at the Court of Brazil, and previously Consul General at Peru—a gentleman of profound learning, and great industry. Success had attended his zealous efforts to important negotiations, involving the rights and interests of his country and of individuals. He was a native of Boston, and son of the late Judge Tudor.

S. COLMAN, Agent for Publishers of Books and Periodical Journals, throughout the Union, has made a General Deposit at Portland, Maine, from which place, quarterly and monthly journals will be sent to all parts of the State, by mail or otherwise.
May 15. 2w.

MASSACHUSETTS BIBLE SOCIETY.

THE Annual Meeting of the Mass. Bible Society will be holden in the Lecture Room of the Old South Church in Boston, on Monday of Election week, (May 24,) at 3 o'clock P. M. for the transaction of business.

The *Report* of the Executive Committee will be read, and addresses will be made by gentlemen of the several denominations united in the Society, at 4 o'clock, in the meeting-house of said Church.

By order of the Trustees.
C. P. GROSVENOR, *Rec. Sec'y. pro tem.*

EVANGELICAL MISSIONARY SOCIETY.

THE Annual Meeting of the MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY will be held on Wednesday the 26th inst. at half past 6 o'clock, in the Berry Street Vestry. The Trustees are requested to meet at 6 o'clock. The public religious services will commence at half past 7, in the Federal Street Church, when a discourse will be delivered by Rev. JAMES WALKER of Charlestown, and a collection taken in aid of the Society's funds. GEORGE RIPLEY, *Sec'y.*

CONVENTION.

THE Annual Convention of Congregational Ministers will be holden in the New Court House in this city, on Wednesday the 26th inst. at 5 P. M.

And on Thursday at 11, A. M. a discourse will be delivered before them in Brattle Street Church by the Rev. President HUMPHREY, and a Contribution made for the relief of the indigent widows and orphans of Congregational Ministers.

JOHN CODMAN, *Scribe of Convention.*

AMERICAN UNITARIAN ASSOCIATION.

THE Fifth Anniversary of the AMER. UNIT. ASSOC. will be celebrated in Boston on the evening of the 25th inst. The meeting of the members of the Association will be held for business in the Berry Street Vestry, at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock; the house will be open for the admission of Ladies and others at 6 o'clock.

EZRA S. GANNETT, *Dom. Sec'y.*
Boston, May 8th, 1830.

THE LADIES' FAIR, will be held on Tuesday the 25th inst. at Quincy Hall, over the New Market House. The Hall will be opened at 8 o'clock, A. M. It is requested, that the articles designed for the Fair should be sent to the house of one of the Committee for the Fair, or to one of the places of deposit named in the Circular of March, by Thursday the 20th inst. The Hall will be opened for exhibition on Monday the 24th from 12 o'clock to 7 P. M. Tickets may be obtained at the door. May 15.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Messrs. OLIVER G. STEELE, & Co. agents for the sale of Tracts in *Buffalo*, N. Y. and Messrs. C. & M. MORSE, agents in *Rochester*, N. Y. May 15.

NOTICE. A gentleman wishes to procure a single seat in some well located pew in King's Chapel, for which a fair price will be paid. A line addresed to C. L. C. and left at this office will be received. 3t. May 8.

ANNUAL REPORTS of the BOSTON SUNDAY SCHOOL SOCIETY for the year 1829.—Copies of these Reports for the Teachers in the Sunday Schools of Unitarian parishes in the following towns, are left at Mr. L. C. BOWLES' bookstore, corner of Washington and Water Streets, directed to the Pastors or Superintendents; and will be delivered if called for, or be sent in any manner which may be requested.

Springfield, Littleton, Stoughton, Barnstable, Dorchester, Brewster, East Bridgewater, Amesbury, Andover North parish, Chelmsford, Charlton, Warwick, West Cambridge, Hardwick, Sterling, Brighton Dennis, [all of Massachusetts.] 3w. May 15.

CAMBRIDGE SELECTION OF HYMNS. MUNROE & FRANCIS announce that they have been made the General and sole Agents of the above work, which in its various forms and editions, will be furnished from their Depository, 128 Washington Street. They have recently issued a new (the tenth) edition from the stereotype plates; and have now in press a small pocket edition in a fine type, particularly suited to children and to vestry uses. The above Selection is at present used in nearly half an hundred societies, embracing a large proportion of the oldest, most numerous, and most intelligent in New England. 3t. May 15.

WORCESTER ON THE ATONEMENT—Second Edition. This day published by HILLIARD & BROWN, Booksellers to the University at Cambridge; 'The Atoning Sacrifice, a Display of Love, not of Wrath,' second edition.

In compliance with the request of the Clergy, this edition is published in a cheaper form.

It may be had by the dozen or single, at the Bookstores in Boston, generally. 3t. May 15.

TRACTS OF THE AMER. UNIT. ASSOC. L. C. BOWLES, No. 124 Washington Street, corner of Water Street, has for sale the *Tracts of the American Unitarian Association* from No. 1 to 35 1st Series and No. 1 to 6 2nd Series. The first and second volumes of these Tracts, 1st Series, with Index, may be had neatly bound.

Also for sale as above, a general assortment of *Unitarian Books* and *Pamphlets*, at fair prices. May 15. 3t.

BOOKS FOR JUVENILE LIBRARIES AND SUNDAY SCHOOLS. LEONARD C. BOWLES, No. 124 Washington Street, corner of Water Street, publishes, and keeps constantly for sale, an extensive assortment of Juvenile Books of the most approved character, for *Juvenile Libraries* and *Sunday Schools*. He has recently published—

'The Seymour Family, or Domestic Scenes.'
'Footsteps to Natural History.'
'Infant Lessons.'
'Biography for Young Persons—designed to illustrate the Triumphs of Genius and Perseverance.'
'The Children who loved Instruction,' No. 1, and 2

In Press—'Lessons without Books,' by the author of 'Beatitudes.' Sequel to the 'Seymour Family.' Biography for Young Persons, No. 2. Footsteps to Natural History, No. 2. The Children who loved Instruction, No. 3, 4, 5, 6. 'Cousin Elizabeth,' by the author of a 'Visit to the Sea Side.'

☞ A liberal discount made to those who purchase for Libraries, &c. 5t. May 1.

BRATTLE STREET SUNDAY SCHOOL BOOKS. Just published, and for sale by GRAY & BOWEN, the following manuals, originally prepared for the use of the children of the church in Brattle Square; viz.

Field's Questions, on the Gospels adapted to Carpenter's Harmony. Price 25 cts. single, or $14 per hundred.

Questions on Sacred History, with references to the scriptures in fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cts. single, $3 per hundred.

The Young Child's Prayer Books, Part I. and II. for the use of Children under ten years of age. Part I. price 6 cts. single, $3,50 per hundred. Part II. price 8 cts. single, $5 per hundred.

The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cts. single, $7,50 per hundred.

The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cts. single, $10 per hundred. May 1.

JUVENILE LIBRARIES. Clergymen and others who visit the city during election week, and are commissioned to purchase books for Juvenile and Sunday School Libraries, are informed that a general assortment of such books may be found at the Office of the *Christian Register*, corner of Washington and School Streets.

SUNDAY SCHOOL MANUALS.—In most of our Sunday Schools, Manuals of some kind are used. The most approved books of this kind, in use in Unitarian Sunday Schools, may be obtained at *this Office*, on favorable terms.

RARE AND VALUABLE BOOKS. A small invoice of rare and valuable Theological Books has been received, among which are the following. They are for sale at this Office.

J. Factiolati Lexicon Latinitatis, 4 vols. fol.
Burton's Anatomy of Melancholy, quarto.
Christianity as old as the Creation.
Biblia Sacra, 1594. Do. 1618.
James Foster's Sermons, 4 vols.
South's Sermons, 11 vols.
Gale's Sermons, 4 vols.
Calamy's Ejected Ministers, 2 vols.
Thomas Emlyn's Works, 3 vols. [8vo.
Taylor's Holy Living and Dying, 2 vols. London,
Toplady's Works, 6 vols.
Calvinistic and Arminian Controversy, 2 vols.
Blackwall's Sacred Classics, 2 vols. 12mo.
Clarke's Sermons, 10 vols. 18mo.

—ALSO—

Hume and Smollet's History of England, 12 vols.
Roscoe's Leo Tenth, 4 vols.

'DEPOSITORY OF THE BOSTON SUNDAY SCHOOL SOCIETY.' WAIT, GREENE & Co. are general agents for the sale of Books published by the Boston Sunday School Society, and they will furnish Booksellers, Clergymen and Teachers of Sunday Schools on very reasonable terms. As the season is approaching when many persons interested in the instruction of the young, vrsit the city, they respectfully invite all such to call at their store, and examine their variety of Juvenile Books.

The following are the principal Manuals used in Unitarian Sunday Schools.

Sunday School Hymns, 18mo. in four parts.
Ditto " " " 1st part separate.
Palfrey's Questions, on Sheets.
Allen's Questions on the Gospels.
Field's Questions—revised by Rev. Mr. Palfrey.
Abstract of Bible History.
Bible Biography.
Nichols' Natural Theology.
Adams' Letters on the Gospels.
Worcester's Catechism.
Carpenter's Catechism.
Geneva Catechism.

The above works are of the first character, and we advertise this list for the benefit of those who are in search of good Manuals.

Just Published.

'An offering of Sympathy to parents bereaved of their children, and to others under affliction.'
May 15. 3t.

CHURCH COMMUNION SERVICE. J. B. JONES, No 123 Washington Street, imports direct from the Manufacturers, and is constantly supplyed with Silver Flaggons, Cups, Basons, and Plates. Also, the same articles in White Metal, all at the lowest prices.

☞ J. B. J. manufactures, all kinds of Silver Plate, to order, at short notice. 3wi. May 15.

CHRISTIAN CONSOLATIONS. This day published by SAMUEL N. DICKINSON, 52 Washington Street, and for sale at all the principal Bookstores in the city,

Christian Consolations;

An Offering of Sympathy to Parents, bereaved of their Children and to others under affliction: being a collection from manuscripts and letters not before published; with an appendix of selections; by A PARENT.
May 8. 4t.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. VIII, *for May*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Misapprehensions of Unitarianism. Unitarian Christianity free from Objectionable Extremes.—By Samuel Gilman.

Art. II. The Apocalypse.—1. The Apocalypse of Saint John, or, Prophecy of the Church of Rome; the Inquisition, the Great Revolution, the Universal War, and the Final Triumph of Christianity; being a new interpretation. By the Rev. G. Croly.—2. Babylon and Infidelity freedoomed of God; a Discourse on the Prophecies and the Apocalypse. By the Rev. E. Irving.—3. A Key to the Revelation of St. John; being an Analysis of those parts of that Prophetical Book, which relate to the General State of the Christian Church in Aftertimes; and to the peculiar Signs of those times. By the Rev. Philip Allwood, B. D. Fellow of Magdalen College, Cambridge.—4. Annotations on the Apocalypse. By the Rev. J. C. Woodhouse, D. D. Dean of Litchfield.

Art. III. Legal Provision for the Study of Anatomy—Address to the Community, on the Necessity of Legalizing the Study of Anatomy. By the order of the Mass. Medical Society.

Art. IV.—Works on Practical Religion.—1. The Imitation of Christ. By Thomas A Kempis. Rendered into English from the original Latin, by Thomas Chalmers, of Glasgow. A new edition: Edited by Howard Malcolm, Pastor of the Federal street Baptist Church, Boston.—2. The Works of the Rev. H. Scougal, A. M. S. T. P. containing the Life of God in the Soul of Man; with nine other Discourses on Important Subjects. To which is added, a Sermon preached at the author's funeral, by George Gairden, D. D.

Art. V. Goethe's Iphigenia in Tauris.—Goethe's Werke. Iphigenia auf Tauris. Eih Schauspiel.—[Goethe's Works. Iphigenia in Tauris. A Drama.]

Art. VI. Recreation.—Fashionable Amusements.—Tract No. 73, published by the Am. Tract Society.

Art. VII. History of Universalism, and Whether Unitarians are Universalists.—1. The Ancient History of Universalism; from the Time of the Apostles, to its Condemnation in the Fifth General Council, A. D. 553. With an Appendix, tracing the Doctrine down to the Era of the Reformation. By Hosea Ballou, 2d. 2. The Modern History of Universalism, from the Era of the Reformation to the Present Time. By Thomas Whittemore.

Art. VIII. Critical Notice.—1. The Morals of Pleasure: illustrated by Stories. Designed for Young Persons. By a Lady.—2. The Young Emigrants, a Tale. Designed for Young Persons. By the author of Morals of Pleasure. May 8.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.
Boston, April 17, 1830. ew2m.

SELECTED POETRY.

[From the New York Evening Post.]

Written by a gentleman, (supposed to be the late N. H. CARTER,) on the voyage from New York to Marseilles, under the impression that he could not live to reach the land, being very low with consumption—addressed to a friend in this city.

THE CLOSING SCENE.

Buried at Sea.

From his room to the deck they brought him drest
In his funeral rites by his own request—
With his boots and stock, and garments on,
And nought but the breathing spirit gone—
For he wished a child might come and lay
An unstartled hand upon his clay.
Then they wrapped his corse in a tarry sheet,
To the dead, as Araby's spices, sweet,
And prepared him to seek the depths below,
Where waves ne'er beat nor tempests blow—
No steeds with their nodding plumes were here,
No sable hearse and no coffined bier,
To bear with pomp and parade away
The dead—to sleep with his kindred clay—
But the little group— a silent few
His companions mixed with the hardy crew,
Stood thoughtful around, till a prayer was said
O'er the corse of the deaf unconcious dead.
Then they bore his remains to the vessel's side,
And committed them safe to the dark blue tide—
One sullen plunge and the scene is o'er.
The sea rolled on as it rolled before.
In that classical sea, whose azure vies
With the green of its shores and the blue of its skies;
In some pearly cave—in some coral cell—
Oh! the dead shall sleep as sweetly as well,
As if shrined in the pomp of Parian tombs,
Where the east and the south breathe their rich perfumes,
Nor forgotten shall be the humblest one,
Though he sleep in the watery waste alone,
When the trump of the angel sounds with dread,
And the sea, like the earth, gives up its dead.

THE GIFTS OF SPRING.

BY MRS. HALE.

Spring! 'tis the spell of gladness—
But breathe that Eden word
Within the human bosom,
What pleasant thoughts are stirred;
Sweet thoughts of gushing fountains,
Bright skies and blossomed trees,
And soft green grass and violets,
And wild bird's melodies.

These visions warm the fancy,
And wake the lyre of mirth;
But spring his gifts more precious
To bless the waiting earth—
There's life upon her breezes
To fan the failing breath—
And in her hand the rose of health,
To wreathe the cheek of death.

There see the fond young mother,
Who, all the winter drear,
Beside her pining infant's couch
Has kept her watch of fear—
O, Spring may scatter buds and flowers
The laughing world around!
Her sweetest gift, the bud of HOPE,
In that fair mother's heart is found.

ODE.

At a late meeting of the Cumberland county Temperance Society, the following original Ode was sung, composed for the occasion by Greenville Mellen, Esq. of Portland.

Where is the voice of mirth
That rung amid the bowers
Of the glorious sons of earth,
In their untainted hours!
When streamlets from the mountains,
In rural music ran
And leapt the living fountains
To lave the lips of man?

Alas! the rains of heaven
Fall thankless round the land—
And another Horeb riven
Might waste its waves in sand;
For children scorn to bow
Where their fathers knelt before—
And bath'd the weary brow
The leafy wells of yore—

O who shall madness call
Those shadows of the mind
That round the purest fall,
Yet traceless as the wind!
On such a wreck we gaze
With tearful melting eyes,
And we stoop to guard the ways
Of the stricken of the skies!
But he who bares his brow
Unshrinking to the world,
And raises with a vow
And cursing lip upcurl'd
That desolating bowl
Which fiends have drugg'd with hell,
And charges on his soul
That horrid hopeless spell;

O who shall stretch for him
The quick protecting arm,
As for the mad and dim,
Fate's victims wild and warm!
The heart a lowly prayer
May whisper at his side,
But a withering shame is there
O'er nature's trampled pride.

Then think amid your mirth
How glory may depart—
The strong man bow'd to earth—
The indurated heart?
Dash the red Syren cup
Of Ruin from thy lips,
Or night will mantle up
In the spirit's last eclipse!

MISCELLANEOUS SELECTIONS.

CINCINNATI FEMALE INSTITUTION.

The advantages for intellectual culture and refinement in the city of Cincinnati seem not to fall much, if any, behind those of our Atlantic cities. At one of the seminaries of that city, one hundred and fifty female scholars, were present at the annual examination in February. Eleven gold medals, and several premium books were awarded to those who excelled. On this occasion an address was made to the pupils, by Mr. Flint, one of the Board of Visiters, which has since been published in the Western Monthly Review. Our readers will, we doubt not, be entertained by the following extracts.

'*My Dear Children.*—The spectacle, which we here witness, is one of no common interest and impressiveness. In our schools, we are to look for the domestic and moral habits and influences, that will mark the character of the coming generation. Whether I contemplate you in this view, or as training for immortality, innumerable thoughts, in relation to your future career, crowd upon me. I mean to task your patience at this time with only a few of them.

'One word only in regard to your institution. Everything indicates that you have been well and faithfully trained not only to perform regularly certain exercises, but to THINK and acquaint yourselves with history. You cannot but know, then, that in all ages and in all countries, up to a very recent period, your half (and the common parlance is equally complimentary and true) the better half of the species was viewed, as a race holding to man the relation of butterflies to eagles. Cast by the beneficence of Providence in a more delicate mould, you were considered in the light of statues, in which grace and beauty were the chief requisites, gaudy playthings in which mind was by no means necessary.'

'All that has passed away, and, we hope, forever. A new era has dawned upon you, not the mental deliverance and independence of Miss Frances Wright, separating you from God and eternity, as it would emancipate you from this base thraldom of the past. But it has been proved, no longer to be contested, that you have minds capable of illimitable progress, differing, indeed, in some respects, from the male mind, but differing, perhaps, in your favor. It has been shown, in innumerable instances, that you are quite as susceptible of intellectual, and more docile to moral training than man; that thus you can become, what you were formed to be, an helpmate for him, his intellectual companion, his guide, philosopher, and friend, cheering existence with a mental radiance all your own, a mental radiance differing from that of man, only by that beautiful diversity, which marks all the works of God.' pp. 507, 508.

'We would not be understood to say, that you ought not to bestow a rational estimate on fashion, beauty, and dress. We would have you as studious at least of neatness and propriety, as Quakers. All we contend for is, that since all sensible people have come to think more of real knowledge and good sense in ladies, than dress and appearance, it is unreasonable, and bad calculation, still to think, and act upon the scale, that existed, when all these things went for nothing. We cannot help remembering, that the ordinary period of life is set at seventy years. The empire of beauty seldom lasts more than ten or fifteen years. What is to sustain the beauty, who has no other possession, in the dreary interval, when her roses have vanished, with her admirers, never to return? Knowledge, virtue, and truth are immortal. Time, age, and death cannot touch them.' p. 509.

'I have thus far endeavored to recommend knowledge to you, as having already become the most efficient means of recommending you to others. But you have anticipated me, in saying, this constitutes the least value of knowledge. You must seek its ultimate and surpassing excellence in its utility and advantage to yourselves. Knowledge supplies the mind with inexhaustible resources. Knowledge will never leave you in solitude for want of the best society, pleasant and profitable converse with yourselves. Knowledge will enable you forever to sit in the sunshine of your own mind. We may affirm of it, what Milton so beautifully says of virtue.

> "Mortals, who would happy be,
> Choose knowledge; she alone is free.
> She can teach you how to climb
> Higher than the sphery chime;
> And if knowledge feeble were,
> Heaven itself would stoop to her."'

p. 510.

'Some of you, young ladies, have now, in common parlance, completed your education. Allow me to say to you, that you ought to understand by this phrase, that, in leaving these walls, and entering the world, you have, in fact, just begun it. A school education is only intended to enable you to commence with advantage the education of life. If you have been, as we believe, faithfully trained here, it will enable you the more skilfully to avail yourselves of every chance for improvement in your future life. Like generous wine, if you will allow the comparison, you will thus mellow with time. Every day will seem lost to you, unless you find yourselves either wiser or better at the close of it. If life were ten thousand years, instead of three score and ten, you would find enough still remaining to learn. We, who have gone before, can only assure you, as the best fruit of our experince, that our bitterest regret is, that we knew not the true value of our time, and improved to so little purpose our opportunities to acquire knowledge.'

'Life, my dear children, is now arrayed in smiles before you; and you see it under all the illusive and rainbow coloring of youthful credulity and hope. We regret to chill your ardor, and to cast shadows upon your landscape. But, believe me, life is neither a gala, nor a festival, a dance, nor a hymn—but a scene of conflict, struggle, toil, and disappointment. You will not doubt, that I wish you, and hope for you all degrees of happiness. But no one lives long, without shedding many tears. No one passes through a life of any length, without innumerable sorrows and vexations; without having occasion for all his knowledge, and all light from on high, to teach him what conduct befits the emergency. In the bible you will find an infallible directory; and in God a never failing friend.

'Knowledge will render you attractive and amiable. It will give lights, to qualify you to act your part well. It will teach you the true, the useful, the beautiful. But religion, the highest attainment of knowledge, will do more. It will enable you to meet, and conquer every temptation. It will strengthen you to encounter sickness, and sorrow, and death with composure. Therefore with all your gettings, treasure up this species of understanding, to know God and Jesus Christ whom He hath sent.

'I know well what are the feelings of parents, and how dearer than the apple of their eye, you are to them. May you be to them all that they wish. May you piously rock the cradle of their declining age. The angel of the covenant bless you; and when your fathers and mothers have joined the forgotten multitudes of former ages, may you, the coming generation, bless their memory, and that of your instructers, by filling their vacant places with usefulness and dignity.'

PURSUIT OF KNOWLEDGE.

We have of late selected several articles from the 'Library of Entertaining Knowledge. Among them we have given some biographical pieces, of persons who have manifested a remarkable eagerness in the pursuit of knowledge. We trust they have been found interesting and profitable, especially by the younger class of our readers. We have marked other passages which we shall introduce, as occasion offers. The following is one of them.

"It would be easy to continue to a much greater length our enumeration of individuals who, smitten by the love of knowledge, have nobly surmounted the impediments thrown in the way of its acquisition by a humble birth or early indigence. Many of the most remarkable of these cases we shall have an opportunity of introducing under other heads of the subject; but, at present, we may merely mention a few of those which we may not afterwards find so convenient an occasion of noticing. The celebrated Italian poet METASTASIO was the son of a common mechanic, and used when a little boy to sing his extemporaneous verses about the streets. The father of HADYN, the great musical composer, was a wheelwright, and filled also the humble occupation of sexton, while his mother was at the same time a servant in the establishment of a neighboring nobleman. The father of our own painter, OPIE, was a working carpenter in Cornwall. The following is the account that Dr. Wolcot, better known by his assumed name of Peter Pindar, gives us of the circumstances in which he discovered the uneducated artist. 'Being on a visit to a relation in Cornwall,' he observes, 'I saw either the drawing or print of a farm-yard in the parlor, and after looking at it slightly, remarked that it was a busy scene, but ill executed. This point was immediately contested by a she cousin, who observed that it was greatly admired by many, and particularly by John Opie, a lad of great genius.—Having learned the place of the artist's abode, I immediately sallied forth, and found him at the bottom of a sawpit, cutting wood by moving the lower part of an instrument which was regulated above by another person.—Having inquired in the dialect of the country if he could paint? 'Can you *paient?*' I was instantly answered from below in a similar accent and language, that he could '*paient* Queen Charlotte and Duke William' (William Duke of Cumberland,) 'and Mrs. Somebody's cot.' A specimen was immediately shewn me, which was rude, incorrect, and incomplete. But when I learned that he was such an enthusiast in his art, that he got up by three o'clock of a summer's morning to draw with chalk and charcoal, I instantly conceived that he must possess all that zeal necessary for obtaining eminence. A gleam of hope then darted through my bosom; and I felt it possible to raise the price of his labors from eight-pence or a shilling to a guinea a-day. Actuated by this motive, I instantly presented him with pencils, colors, and canvass, to which I added a few instructions.' After some time, the Doctor adds, his pupil became so celebrated in the neighborhood, that he obtained as much employment as he could undertake, in painting heads at half a guinea each, and at last resolved to raise his price to a guinea. He afterwards came to London, and attained great eminence as a portrait painter; upon which he was admitted as an associate of the Royal Academy, and was eventually elected Professor of Painting in that institution. 'Born in a rank of life in which the road to eminence is rendered infinitely difficult,' says another Academician, speaking of Opie, 'unassisted by partial patronage, scorning with virtuous pride all slavery and dependence, he trusted alone for his reward to the force of his natural powers, and to well-directed and unremitting study. The toils and difficulties of his profession were by him considered as matter of honorable and delightful contest; and it might be said of him, that he did not so much paint to live, as live to paint.'"

DR. FRANKLIN AND THOMAS PAINE.

Various anecdotes have been related of the philospher and patriot, Benjamin Franklin, which show the sterling integrity, as well as the sincerity and independence of the man. We have a notable instance of this, in the following letter to Thomas Paine. It appears to be a reply to a communication of Paine, who had sent a part of the manuscript of his infidel writings, before publication, to Dr. Franklin, for his inspection and opinion.

'*Dear Sir*—I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For without the belief of a Providence that takes cognizance of, guards and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life, without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth, of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into a company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be, if *without it!* I intend this letter itself as a *proof* of my friendship, and therefore add no *profession* to it; but simply subscribe myself,

'Your's B. FRANKLIN.'

MONUMENTS.

The Kennebec Journal, published at Augusta, Me. in a recent article, on the Bunker Hill Monument, has the following remarks:

'The idea of erecting statues and building monuments, we derive chiefly from the Greeks and Romans. Their great men had statues erected to spread their fame and transmit it to posterity. Printing did not then spread their history before the world.—Only a favored few could obtain books, or knew how to read them. Hence monuments, statues, paintings, &c. were made instrumental in commemorating events, and spreading the fame of individuals among the multitude. Not having need of these arts for this purpose, now, they should only be considered as ornamental, and encouraged only by such as have wealth and taste for them. We should think that the true glory as well as interest of Boston would be much better promoted by a Railway into the interior than by a useless sienite tower on Bunker Hill. In fact we consider canals and railways, connecting distant portions of our country, as the very best *monuments* we can possibly construct, of the giant energies of a free people, and the value of those principles for which our forefathers contended on Bunker Hill.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

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Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Timmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

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